[310 cont.]

342 in and protect the interior of the tent from dust and the heat of the sun. The tents of ordinary people are of gray felt, and those of the great or the rich of white felt. But some sultans, the most powerful ones in the Middle and the Great Hordes, have theirs covered with red cloth and lined inside with fabrics of silk. The [565] poorest people, on the contrary, substitute mats of tree bark and leaves for the pieces of felt, and sometimes they even use reeds and grass.

352 The far side of the tent, opposite the door, is occupied by [291] chests covered with rugs. These serve for the storage of dresses, 411 robes, and other clothing. Rifles, sabers, bows, arrows, saddles, 415 harnesses, powderhorns, etc. are hung inside the tent, as well as towels, teapots, jugs, tursuks (kinds of sacks of hide), and frequently pieces of smoked horsemeat as well. The ground, which serves as the floor, is covered with rugs or pieces of felt. On these rugs great vases are arranged, kettles, wooden headboards [chevêts] on which pillows are placed, and boxes of a special kind which are ornamented in different ways and in which sacks are placed which contain kumiss.

● [492 23] A Kazak assembles and dismantles his tent in half an hour and constantly carries it on the back of a camel to the places where he finds good pasturage and water for his herds. Thus he is more dependent upon his herds and studs than on anything else.

[233 182] [311] Later we will give a detailed description of their herds. But it should be stated here that this kind of occupation determines all their social obligations and relations, so that no matter how one imagines a Kazak one can only see an armed shepherd in him. And the habit and taste for the pastoral life is the source of all his actions, both moral and physical.

233 152 181 221 132 The continual travels of the Kazaks and the change of location does not tire them. On the contrary, they find in it a source of pleasure and consider themselves lucky not to be attached to the soil. During the summer the nomadic life is really very pleasant, but it is unbearable during the winter. During this season the Kazak, surrounded on all sides by piles of snow, rarely emerge from their tents. There, huddled around the fire (1), they suffer almost

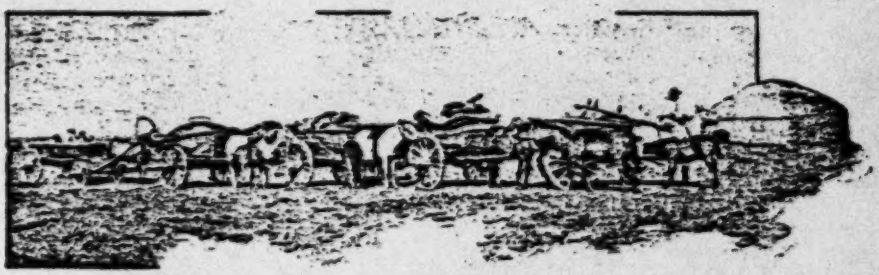
1. In places where there is no wood, they use animal dung for fuel.

RQ2 Kazak RQ2

Historical Turkestan RL2

H.T. 175 169 648 /149 cont./ was soon recognized by the Russian government, and in 1594 they commanded the building of the town of Tara (Tobolsk guberniya) on the border of the Kuchum kingdom of that time. The town served its purpose. The Russians finally forced the Tartars out and administered several serious defeats to Kuchum. The latter fled south to the Kalmyk (according to some reports, to the Nogai), where he perished. By the beginning of the 17th century only memories remained of the former Siberian tsar and his empire.

K 492 493



Migration of the Kirghiz /Kazak/.

H.T. 175 631 648 It is difficult to believe that the conquest of the area was due exclusively to the daring and strength of the Kazak /Cossacks/ and service men. There is no doubt that disintegration had already begun in the Tatar empire itself. This empire, which consisted of a whole series of volosts subordinated because of yassak /tribute in furs/ to the clans of Kuchum, was not in itself any kind of whole and solid thing, since it had no deep internal bond. This was /150/ particularly noticeable after the first defeats of Kuchum by Yermak, when the Yassak natives almost all failed to move voluntarily after the retreating followers of Kuchum. Here, too, we saw the same thing. Even the Tatars themselves did not stand fast around Kuchum in order to make a concerted attack on the Muscovite commanders. They either agreed to pay the yassak to the Russians, or else fled from

/205 cont./

533 the opposite impression. In general, it is predominantly drawn-
[594] out and mournful. The Kirghiz /Kazak/ value the ability to sing and the "olengchi" (singers) live well, being invited as honored guests to every family and community festival and given
534 generous gifts for the pleasure they provide. Usually the performance of a song is accompanied by the playing of an instrument. Instruments that are widespread are the domra -- a kind of triangular balalaika with three strings (of sheep gut) -- and the

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At the fair in Temir. (From a photograph by A. N. Chagin.)

534 kobza /illustration appears here/ -- an oval balalaika with a prop at the bottom (like a violoncello), which is played with a bow. Of the wind instruments one can mention the zurna, which is a long wooden horn.

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286 Pictorial art also exists among the Kirghiz /Kazak/, being expressed in the coloring of figures and designs on the doors of yurts, vessels, saddles, etc., as well as in the weaving of various patterned woolen articles. This art is still on a low level of development.

128 We shall turn now to a more detailed description, first of the interior and then of the exterior everyday life of the Kirghiz /Kazak/.

/207 cont./

354 The hearth, around which the Kirghiz /Kazak/ love to sit, not only when eating, but also when conversing, is called "otbosy." There is a concept of happiness connected with it, and for this reason a sacrifice is given to it on certain occasions (see wedding).

342 778 The yurt plays an important role in the life of the Kirghiz /Kazak/. The paternal yurt ("ul'kun chengarak") is considered sacred. Judgments of important /208/ questions affecting the whole clan take place in it. The wife of a son who has received his [606] allotment is obliged to come to his father's yurt after the birth of a child, to bow there three times, and to put fat in the hearth.

[782] The Kirghiz /Kazak/ often swear by the yurt ("kottukadam uyumde aiz etemen, ar' kimnei uz' de uzike meshet'" -- "I swear by the sacred yurt, my yurt is a temple of God").

Kirghiz /Kazak/ children by a yurt (from a photograph by Bebenin).

342 672 Any person in a yurt is considered to be under the protection of the master of the yurt, and [291] [492] [516] to offend the former is to insult the master. It is the custom, for example, to hitch gift animals to the door of the yurt, and if any sort of misfortune results from this (for example, if a horse kicks someone who is passing) the master of the yurt does not answer for it. And if something bad is caused by the horse of a newcomer, the latter answers for this before the court of the biy, since he is required to hitch the horse at the back of the yurt.

342 In general the yurt plays an outstanding role in the life of the Kirghiz /Kazak/, since it is the place where he passes his entire life and where his family relationships and those of his everyday life take their form.

/215 cont./

423 in the use of land exists because of this. Thus, one clan has a thousand dessiatine of land to a yurt, while another has a few score, a great deal if as high as a hundred dessiatine. The intensified colonization of the steppes has accentuated this abnormality. Finally the general path of development of the economic life of the Kirghiz /Kazak/ cannot help but promote it, namely, the appearance of agriculture, the transition in some places from a natural (livestock) economy to a monetary one, and in connection with this the disintegration of the patriarchal system. The contemporary nomadic village no longer represents families of equal rights. In each one it is possible to distinguish several well-to-do families on whom all the rest of the population of the village is economically dependent. This sort of situation (and the dzhetak system) is getting stronger every year, and especially in the years of "dzhuta" (hunger).

423 179 178 565 [566] [291] [492]

The former patriarchal relations have been retained (in part) in the customary law in the family.

At the fair in Uil. (From a photograph by A. N. Chagin.)

[592] [614] The court among the modern Kirghiz /Kazak/ consists of "biy" (elders in the clan who formerly inherited this duty in the clan from generation to generation). Now the biy is elected by 100-200 yurts (but he can only be a person no younger than 25, who has not been tried and punished). The court of the biy has jurisdiction over all cases concerning alien property and lawsuits in general up to 500 rubles (but not criminal cases). In addition, final judgments can be made on lawsuits involving sums no higher than 30 rubles. In cases above this norm the persons being judged can appeal to an assembly of volost biy (under the /216/ chairmanship of the uyezd chief, and now of the

411 Kazakh scorns such a weapon, for he is receiving guns from the Russians which, though also unenviable, at least have percussion locks. Flintlocks were never used by the Kazakhs. Bows and arrows have been completely abandoned. One may add to the Kazakh weapons the whip (kamcha), which is sometimes as much as an inch in diameter. A blow on the head from this whip can kill a man or a beast.

492 The Kazakh saddle has a high front saddle bow, and in back is completely without a bow. It is quite high, light and very suitable for a good horseman. The kazakhs ride with short stirrups, as is the custom among all equastrian peoples.

221 Way of life. The form of life of the
361 Kazakhs is defined by their type of occupation. Cattle-raising inevitable demands constant moving at the rate that the cattle graze. This movement is called changing camp.

Changing camp among the Kazakhs is done in the following manner: /340/ an 'aul', that is, a group of a small number of tents, not more than fifteen or about that, are grazing their herds in the surrounding area. Usually before they decide to move, they send one or two young riders ahead to choose a suitable camping place, sometimes also to clean out the wells. The actual direction depends on the time of year. If this move occurs before the middle of the summer, they go in the opposite direction from the winter camp. If it occurs in the fall (dzhiliau in Kazakh) then the auls move in the direction of the winter camp. The length of stay in one place depends on the amount of

8:Kostenko 107-G-4,5 (1868-80)1880 RL1 Turkestan
Kazak RL2

342 days of suffocating heat it is cool and there is no dust inside. During heavy frost it remains quite warm within the good tent covers, [164] and only the smoke from the hearth is bad for the eyes, developing the eye disease, which is one of the most wide spread diseases among the nomads.

The yurt, containing all the property of the Kazakh, and providing certain conveniences for the disposal of various household articles, can be dismantled and assembled easily and quickly, in about half an hour, can be loaded conveniently and is light enough so that [492] the whole establishment of a tent of medium size can be packed on one camel. All the felts, piled up in several layers, are put over the backbone of the animal; the kerege, the uks, and the chiy mats, rolled up into a tube, are hung on his sides, while the chagarak is put over the humps, and all this is very skilfully looped on. This same camel with his load, when he comes to a new station, at the place where the yurt is to be - indicated by a lance which has been left in the ground by the householder when he went there ahead - is quickly unloaded, two women set up the kerege according to the indicated circumference with kanaats, and fasten them; two others or the same ones. after finishing the first job, put up the chagarak over the center of the space being formed, with the help of bakans, insert the uks into it, and at once fasten the other ends to the side screen, which they cover with chiy and side felts, on top of the uk they put the felts and the tunduk felt, fasten all this down, and the tent is ready within the half hour. On the floor of the yurt they spread out felts leaving in the center

8; Kostenko III-G-4, 5 (1868-80) 1880 RLI Turkestan [redacted]
Kazak RQ2

353 for dishes, like ours. The poorer Kazakhs, on the contrary, do not even have the first mentioned, and make do with one or two simple chests. Between the beds and the door extra tripods are stored, large kettles, all the larger cooking vessels, and various other domostic utensils among which one may sometimes find a small low table or a small stool.

[231] Among the poor, the sick livestock, yearling calves, sheep still growing horns, and a yound camel, are protected from frost, standing in the door among the rubbish. However, with all the feeling of love of animals here expressed, the people do not deny themselves adequate room. On a special stand there also sits a falcon or a golden eagle, with a [411] leather cap over its eyes. Over it hangs a [412] saddle, a drum to frighten away the wild beasts, a matchlock gun, and various other hunting appurtenances, and other things, such as bridles, various saddles, and saddle trees, reserve nooses, belts of all sorts, lashes of all possible kinds, nagaikas or kamchis (whips), etc. The clothing constantly used by the men and women is kept partly in the chests, which are placed behind the curtains around the beds, where the cradles also stand, and part of them hang on bakans or on the nooses which are stretched low down all through the yurt.

251 Provisions, such as smoked meats, hang on ropes which are stretched across up higher. Meat is also hung from the chagarak, especially if it has to be smoked. Fresh meat, milk, cheeses, and other provisions are preserved in tubs, vats, kettles, sacks, etc., all standing and hanging in this same part of the yurt,